

God Give us Men!

"God give us men! A time like this demands strong minds, great hearts, true faith, and ready hands."

Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting JUSTICE sleeps."

Church Troubles.

That there is too much trouble in all churches these days is certainly a fact to be deplored by every child of God, and the chief cause of all causes for the same, is a refusal on the part of churches to be governed entirely by the teachings of the gospel of Jesus Christ. Said refusal does not only consist in leaving undone a part of the commandments of God, but is equally as great a transgression against God's law to add to his word. See Rev. 22: 18. Therefore, I take the liberty to say that the appendage which the German Baptist church has made to God's word, (the minutes of A. M.) has caused more trouble in the German Baptist church, has caused more excommunications, has kept the gospel more from heathens, has caused a deficiency in the ministry, has misled more illiterate souls than any and all other causes combined. The very idea of a Protestant church claiming to be orthodox, and at the same time setting up human laws and require her subjects to bow in submission to them, or suffer themselves to be expelled, is mockery in the extreme. Excommunications have become a part of the German Baptist doctrine, but Christ's doctrine is, "bring them in." But says a German Baptist brother, "Doesn't Matt. 18th give the church authority to expell members?" I say it does not. Let us examine Matt. 18th. "If thy brother shall trespass against thee, (speaking in the singular), go and tell him his fault between thee (singular) and him alone; if he shall hear thee, thou hast gained thy brother; (in the singular) but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church." (That is, the offended brother tell it to the church). Now it is in the hands of the church; up to this time it was in the hands of the offended brother. He had called to his aid one or two other brethren, not for them to take sides in the matter and condemn either of them, but to labor in the spirit of Christ to establish between the two a union, as the offense in such cases can not be proven unless the party accused makes confession to the charges. As it is a matter entirely between the two brethren, and the one can accuse and the accused can deny, so you see, all that the one or two called to assist can do is to labor to have them both look to Christ and learn forbearance and forgiveness.

But it is now in the hands of the church; let us see what the church will do. Will she take sides and condemn either of them? Oh, no! Her work is of the same nature, as that of the brethren called in the same case prior to its coming to the church. Me thinks I can hear the church which Jesus was talking to, say, "In such cases, brethren, try, by the help of Christ who died for you, to be reconciled and forgive, and especially to the brother who is accused." She says, "better for Christ's sake ask pardon, though you think you are not guilty. Rather suffer wrong than have the weak brother perish. You see the church cannot do more than give good counsel in such cases, as the offended brother can not, by the mouth of another witness, or two, besides himself, prove the accusation with which he accuses the brother as being an offender; and certainly the church could not make a just and impartial decision, by condemning either of them. The Scripture positively declares that "in the mouth of two or three witnesses every word shall be established." I still persist that the one or two which had been called to aid in the matter of a

reconciliation are not supposed to know the facts in the case, only as they might judge from the statements of both parties, and that would only be a matter of opinion. Well, now the question arises, what is the church to do in the matter in case the brother does not hear the church? Does Matt. 18: 17 authorize the church to expel the brother from church fellowship? I say not a word of it. Well, what does it authorize her to do in the case? Why, it tells her (the church) to throw it right back from whence it came—in the hands of the offended brother—and in so doing, it gives the offended brother the privilege to hold him as a "heathen man and a publican." Hold him as an unrighteous man. But even though the church gives the offended brother such privilege, he ought not make use of it unless he positively knows that an offense really was committed and a lawful one at that. "Let him be unto thee as a heathen man and a publican." The language, "unto thee," in this case certainly is in the singular, and to the same person, just as much as it was in the beginning of the instruction. All will have to admit that the first was in the singular. So we can see at a glance, it does not teach German Baptist expulsion doctrine.

"But," says one, "has the church no gospel authority to expel members?" I answer it has, for which I will sight the readers to 1 Cor. 5: 11, 12, 13. For the crimes herein specified, the apostle says, "put away from among yourselves that wicked person." How easy to understand the difference between the two cases. No similarity between the two at all. In Matthew we read, "Let him be unto thee as a heathen man and a publican," and in Cor. 5th, we read, "Put away from among yourselves that wicked person." "From among yourselves" means expulsion from church fellowship. And even in the last case named, the church must have the charge proven to her by the mouth of two or three witnesses. Why? Because it is right that it should be so.

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Grace and Knowledge.

BY Z. H. COPP.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

How are we to grow in grace? By praying to God and asking him to send his holy love down in our sinful hearts that we may be enabled to follow all his holy teachings. If we want to grow in grace we must pray to God without ceasing; that is, keep him first and foremost in our minds all the time, asking him to give us strength to overcome temptation and sin. We need not expect to receive unless we ask. So let us ask earnestly hoping to receive, for our Savior has promised that whatsoever we shall ask in his name should be granted.

Pray for light and understanding that we enter not into temptation, and ask Him to direct our footsteps so that we may always walk in the pathway of duty, striving ever to do that which is right. If we want to grow in grace let us make use of and cultivate the grace we have before asking for more, for if we do not put the little we have to good use, we never will get more, for he who esteems little lightly, esteems all alike, and God asks impossibilities of no one. Then let us be willing to do all the good we can and thereby receive the greater blessing. Let us go to work with all earnestness and cultivate the grace that God has given to every one of his believing and obedient children. Let us consider our spiritual welfare more than our temporal, for who among us plants a field of corn and look for a good crop if we do not work it and keep it clean? So it is with the heart when in its sinful condition. It is the pasture and abode of sin. Then the Spirit comes and drives out sin, with the plow of sorrow breaks the soil, and the harrow of true repentance put it in condition for the seed of love. Now then we must take care of the seed. Then let us build the fence of diligence and faith to keep sin from trampling the young crop to death. Then put the plow of hope and patience to work to keep the weeds of evil from choking the crop, working it

with all might that there may be a good harvest.

A Persian proverb says: "Do the little things now, so shall big things come to thee by and by, asking to be done." Then let us do the little things that God requires us to do so we may be fitted for the big ones. But above all let us work, whether big or little are to do and do it earnestly. Do not stand still or we may hear the awful sentence, "Because thou art neither hot nor cold I will spew thee out of my mouth."

"And in the knowledge of our Lord and Savior Jesus Christ"—How are we to grow in knowledge but by learning? Then if we want to grow in the knowledge of our Lord and Savior Jesus Christ, we must learn of him. How? Surely not by reading novels or histories of great warriors as some do, but by searching the holy scriptures carefully and prayerfully, and not read them just merely for the reading, but meditate on the truth of truths. None of us who thirst for knowledge on any subject, read articles pertaining thereto just to pass the time, or so we can say we have read it as a great many are doing the Bible. But we read carefully and store it away in the great storehouse of our minds that God has given us. Then let us learn of him who left the right hand of God the Father, came to this sin-cursed earth, took on himself the sinful nature of man, suffering many things and many temptations, yet he did not sin. How he taught us the way, the truth, the light, the life, doing good and healing all who asked of him; bringing everlasting life to both Jew and Gentile. Learn how, by his agonizing death, he has made us heirs and joint heirs with himself. Then learn of his teachings, how we may inherit eternal life and enter into that habitation made without hands, eternal in the heavens. Let us follow all the holy commandments laid down in his will, from the least unto the greatest, thereby making our calling and election sure. If men would give the tenth part of their attention to the welfare of their souls that they give to their worldly affairs, the gates of hell would rust for want of use. If we all could more fully realize this life is but a fleeting breath compared to eternity.

We would be better fitted for the home beyond if we could get rid of self and rely fully on God, knowing we own nothing but what God gave us. Even this weak body of ours and the spirit within belong to him, for by him were all things made, and to him all things belong.

May God help us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

God Only is True.

BY H. P. BRINKWORTH.

I said in my haste all men are liars. Psalms 116: 11. God forbid: yea let God be true, but every man a liar. Rom. 3: 4.

The Psalmist David it appears said in his haste, "all men are liars." We often wonder if David could have lived in the 19th century, whether he would have had to say this in haste? Probably not so: yet we believe that a great many color what they hear and reproduce as it best suits them. This coloring amounts to deceit and deceit stands side by side with lying. Finally we are obliged to confess with David in our haste, "all men are liars."

The late Rev. Henry Ward Beecher lectured on this subject in the West, and the tickets headed with the subject read below, as follows: "Admit one." One what? is what we would kindly ask?

Paul to the Romans would say: "Let God be true and every man a liar." God is truth and we all believe that if we acknowledge the scriptures of eternal truth.

O readers do not we see that truth is a scarce article of commerce, and in it we find that many are deficient around us. We lately heard a young man say, "No one will tell the truth who wants to make money." He dare not, he can not! Whilst I hesitatingly, deny the assertion; yet I believe a good deal of unnecessary untruth peddled across our business counters and work shops and mill-rooms for no use and of such a deceitful character as to seriously affect our standing in society, and our integrity at large. Could we dispense with this unnecessary article in our business relations, we would be better off temporally and spiritually. Our convictions are, we must, in striving for the Mastery, be temperate in all things, as Paul says, and our moderation should be known to all. Deceit should not be known. A man's word should be equal with his paper, and thereby elevate the standard Christianity of mankind.